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STRATEGY RESEARCH PROJECT

NATIONAL VALUES: CAN AMERICANS ACHIEVE CONSENSUS?

BY

COLONEL ANDRE J. TROTTIER
United States Army National Guard

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ABSTRACT

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TITLE: National Values: Can Americans Achieve Consensus?

FORMAT: STRATEGIC RESEARCH PROJECT

DATE: 20 DECEMBER 1996 PAGES: 49 CLASSIFICATION: Unclassified

Our nation and world are growing closer due to enhancements in communications. The values exhibited by our future citizens will be critical to the stability and leadership in our world order.

Fundamental reasons for Americans to agree on a set of values include: the commonality of interest that all nations have in security, peace, economic issues and human rights. American values are publicized through instantaneous global communication daily for the world to see. The stability of an American value set therefore becomes critical to our national image around the world.

This study reviews the current set of American values proposed by national advocacy groups who focus on Character Education. The work further reviews the American military value system and identifies areas of similarity between contemporary values and military values.

Finally, the work demonstrates that Americans are very close to attaining national consensus and recommends using the methodology of Ends, Ways and Means as a mechanism to bring consensus to the topic of national values.

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Introduction

American influence in the next century depends largely on a stable value system.

Theodore Roosevelt once said that to educate a person in mind and not in morals is to create a menace to society. We are now at a juncture where we need to reaffirm our values and make them clearly understood by our citizens. We need this reaffirmation to stabilize our society, reverse the trend of youth decay, stabilize the family, unify the community, and thereby to maintain our prominence in the world. Of all nations in the world, we can solve this problem.

We are resourceful, we understand how to build consensus, we possess the necessary expertise and knowledge base to determine what the new American Values will be. Americans have traditionally developed a broad set of values, a set of beliefs which mold or shape attitudes and actions. This study examines values as promulgated by nationally accepted Character Education organizations and values of the United States Army. The study concludes with recommendations for a process to bring the nation together to determine the essence of American values.

Through the years American values have included achievement, opportunity, respect, trustworthiness, and civic responsibility. These values have been nurtured by the nuclear family.⁴ The family was perhaps the single most important provider of human resources through the child-rearing, socialization, and the subtle psychological relations developed by parents.⁵

Healthy families increase the chances of children's success. Research has demonstrated that adolescents develop best when raised in a supportive and caring environment that fosters mutual respect, articulates clear standards, communicates clear expectations, and resolves conflict productively. ⁶

These family values have been buttressed by America's system of universal public education. Historically, our schools have been an equalizer, supplementing the development of values in our the community. Education provides opportunity for many otherwise disadvantaged groups; in the process it promotes an understanding of culture. The school setting can also have an unfortunate impact on our youth by not establishing high and ethical work standards, by not enforcing discipline and confronting behavioral problems. However, in general terms the system works well for the traditional population. Finally, education creates economic opportunity for the work force while it promotes values under the same umbrella.

Education of a different but significant kind simultaneously occurs in the peer group.

Certain values are formed in the peer group that provide emotional security and acceptance. So peer group influence in changing attitudes cannot be overlooked. Peers can be very influential in such matters as drug use, the formation of self-esteem, and narrowing understanding of others and their feelings. The values approved by this influential group are in turn shaped by a subset including youth groups, school, and family. Values adopted by this subset are often those proposed by influential organizations who have spent considerable time researching American values and who market their educational material to schools.

Current Developments

The Character Education Institute (CEI) has promoted twelve universal values since its inception in 1942. CEI seeks to develop responsible and productive citizens. CEI promotes twelve universal values including: Honor, Honesty, Truthfulness, Kindness, Generosity,

Helpfulness, Courage, Justice, Respect, Freedom and Equality. CEI provides no formal definitions of the values they advocate. Classroom instruction guides students in the formulation of their own terminology to describe each value. Students also develop intellectual filters through situational role playing and analysis of each lesson. Finally, classroom interactions help students identify in their own terms the characteristics of the twelve values. This instructional process allows students to practice critical thinking and to learn good decisions making skills influenced by proper values.

CEI focuses on public and private educational institutions. All of their material is developed by teachers for teachers. Their material has been approved for funding by Chapter 1, Title 1, and Drug Free School Federal funds. Several large school districts have adopted the CEI teacher developed curriculum to promote a system of values for students. Baltimore City Schools is the largest district to use the curriculum.

CEI successfully promotes a value system exclusively in educational settings.

Educational material is well prepared by teachers for classroom instruction Instructors undergo extensive training from CEI. Literature provided by the organization does not encourage community wide participation in the program. CEI has not targeted city and private youth organizations who have organized activities, sports, or cultural programs and who could reinforce critical values and form a constituency.¹²

Lion's Quest International is a nonprofit educational organization founded in 1975 and financially supported by Lions Club International. The program has received international support from Lions International; its curriculum has been published in 11 languages. Quest specializes in the development of programs, materials, and training in life skills, character

education, drug and violence prevention, and service-learning fields.¹³ Quest seeks to help children and young people assume responsibility and acquire resiliency, develop the ability to face and overcome life's difficulties, and resist the lure of negative behaviors.¹⁴

Three Quest programs focus on character education and provide a life skills curriculum from elementary school through high school:

Skills for Growing, an elementary school program, reinforces such traditional values as:

Honesty, Integrity, Personal Responsibility, Service to others, and Commitment to School,

Family, and Community. Skills for Adolescence, developed for middle level students,

communicates a prevention message while cultivating Responsibility, Healthy Decision Making,
and Communication Skills. Skills for Action, developed for high school students, builds critical
thinking, personal accountability, teamwork, and problem solving skills.

The Quest curriculum does not formally define its values; rather it introduces students to situations that require them to critically examine actions and identify values. Associated with various kinds of choices students have to make, elementary school programs are designed for integration into traditional subjects such as language arts, social studies, health, art, and music. As students study their regular curriculum, they encounter situations into which the instructor introduces selected values, like honesty or responsibility, into the curriculum.

Instruction differs at the secondary level. Formal courses are taught at the middle or high school level. Development of higher-order thinking skills - such as analyzing, hypothesizing, and problem solving - is complemented by ethical instruction in Responsibility, Healthy Decision-Making, and Communication Skills.

The Quest curriculum addresses values through integration and through exploration at the elementary level and critical decision-making in situations at the secondary level. Students are encouraged to incorporate values into a healthy decision-making model. Students carry out community service projects at the completion of each course and demonstrate their understanding of values learned through critical thinking and reflection.¹⁵

A hallmark of Lions Quest is the program requirement to build community partnerships and promote Quest values. The program promulgates well-formulated expectations for the school, parents and the community. Additionally, Quest has a broad base of support and is receiving endorsements from the National PTA, the National Association of Elementary School Principals, the American Association of School Administrators, the National Youth Leadership Council, and the National Association of Secondary School Principals. 16

Building on commitments from national organizations, Quest promotes alliances with communities by offering training for local educators, youth agencies, and community leaders who sanction its values and curriculum. Lions Quest programs promote three outcomes deemed central to effective drug education emphasized by the US Department of Education (1995) curricula: knowledge about drugs and their effects, values that favor a sense of responsibility to oneself and others, and actions to take in resisting negative influences and saying "No" to alcohol and other drugs.¹⁷ Intensive research conducted by universities continues to demonstrate Quest validity. Staff training is a pre-requisite in the delivery of the curriculum to students or in purchase of its material. Quest is a for-profit organization.

Another highly successful for-profit group that has received widespread acceptance for its values education approach is the Character Counts Coalition (CCC). In July 1992, the Joseph &

Edna Josephson Institute of Ethics of San Diego, CA, brought together a diverse group of educators, youth leaders, and an eminent ethicist to share ideas about character development. Working together in Aspen, Colorado, over four days, the group coalesced and developed consensus on the ethical values that could be shared by individuals and organizations with differing beliefs, missions, and methodologies. In the end, participants unanimously endorsed the Aspen Declaration on Character Education. (See Appendix A.)

The Coalition gained national recognition when Republican Senator Pete Domenici (NM) worked to gain congressional support for National Character Counts Week. The week acknowledged the values proposed by Character Counts. Further, Senator Domenici attached an amendment to the Education and Secondary Act that provides federal money to schools requiring Character Education as part of their educational agenda. Through Senator Dominici's initiatives, the Coalition sought to put the issue of Character Education at the top of the national agenda. The Coalition agenda transcends race, creed, politics, or wealth; it builds on the consensus that ethical values are the very foundation of a free, democratic society. These "Pillars of Character" include: Trustworthiness, Respect, Responsibility, Fairness, Caring, and Citizenship. 18

The Aspen conference defined CCC values in clear understandable phrases which could be easily understood by a broad audience. The broad based group of attendees agreed upon the following definitions: *Trustworthiness*: Be honest/ Don't deceive, cheat or steal/ Be reliable/ Do what you say you will do/ Have the courage to do the right thing/ Build a good reputation/ Be loyal/ Stand by your family, friends, and country; *Respect*: Treat others with respect/ Follow the Golden Rule/ Be tolerant of differences/ Use good manners/ Avoid bad language/ Be considerate of the feelings of others/ Don't threaten, hit, or hurt anyone/ Deal peacefully with anger, insults,

and disagreements; *Responsibilities*: Do what you are supposed to do/ Persevere/ Keep trying; *Fairness*: Play by the rules/ Take turns and share/ Be open-minded/ Listen to others/ Don't take advantage of others/ Don't blame others carelessly; *Caring*: Be kind/ Be compassionate and show you care/ Express gratitude/ Forgive others/ Help people in need; *Citizenship*: Do your share to make your school and community better/ Cooperate/ Stay informed and vote/ Be a good neighbor/ Obey the laws and rules/ Respect authority/ Protect the environment.¹⁹

Recognizing that the Aspen Conference had achieved remarkable consensus, Senator

Domenici seized the initiative and promoted the Pillars of Character Counts nationally. In two
years, 39 states and over 450 cities, counties, school districts and chambers of commerce as well
as (the US Senate and the House of Representatives) have endorsed Character Counts and the Six
Pillars!²⁰ National support for the values promoted by the CCC gathered further momentum,
with endorsements from over two hundred organizations, including: Big Brothers, Big Sisters,
4-H, Little League Baseball, Quest International, American Youth Soccer Organization, and
United Way. The CCC model demonstrates an important ingredient for success, and consensus.
The broad-based support achieved by the Coalition serves as example for government and
communities in their concern for Character Education.

With the same fundamental mission as CCC, The Community of Caring (CC), operated by Eunice Kennedy Shriver with funding provided by the Joseph P. Kennedy Jr. Foundation, seeks to improve decision making skills in elementary and secondary school students. Similar to other programs reviewed, CC has developed a curriculum based upon the advice of ethicists, philosophers, educators, and psychologists. The program is well researched and carefully designed.²¹

The values promoted by the organization include: Respect, Responsibility, Trust, Care, and Family. CC has formulated the following definitions: *Respect*: To see others as valuable in their own right; *Trust*: Trusting people, counting on them, depending on them, and expecting them to deliver; *Care*: The opposite of indifference and hate, demonstrate care about important things and each other; *Responsibility*: Being willing to say "I decided to take action"; *Family*: The community that raises children, the community they leave when they go to school and the community they will create for themselves one day. CC depends mostly on schools to deliver its values. CC has received endorsements from the National Association of Elementary and Secondary School Principals and The United States Air Force Academy Center for Character Development for its efforts to promote fundamental change in values among youth.

CC focuses on a return to stability in the family and on developing responsible and caring people. Thus the curriculum helps students learn to take care of respect, and trust each other.

Through CC, the school and community join forces to establish community and family goals that complement the program's values. The program urges discussion between teachers and community leaders on critical issues, stressing the importance of community involvement.

Community of Caring, Quest, Character Education Institute, and The Character Counts

Coalition are representative of national initiatives that have responded to a need to promote

values in American youth. Each organization has invested heavily in research conducted by

notable ethicists, psychologists, and educators to validate their values. The widespread

acceptance of the programs they have developed clearly points to a need for a new value system

for American youth.

Profit is not a dirty word. Most associations involved in Character Education operate a business for profit. However, Character Education Institute is a nonprofit 501 (c)(3) foundation. But like all other groups, it must pay for a staff, curriculum material, and offices. Indeed, alliances that promote Character Education offer books, videos, educational material, and consulting services. Each purchasing institution must obtain a license to promote the values of any of the Character Education organizations noted. To promote Character Education values, teams of professionals receive training from Character Education providers; training sessions range from 2-3 days and cost between \$500 and \$1,200 per participant. Certified staff from each organization provide all required training. Upon the completion of approved courses, the participants' organization receives a license to conduct Character Education training.

Following training, educational organizations are required to purchase curriculum material. The continued purchase of these materials provides a stable income for all Character Education organizations. Combined with income from additional training and recertification programs, for Character Education alliances receive considerable income.

At the same time that private organizations have been defining and promoting Character Education programs, the United States Army has promulgated values, defined as attitudes about the worth or importance of people's concepts or things. Army values have remained under constant review and revision, evident in three separate updates (1979, 1986, and 1994) of Army Field Manual FM 100-1, The Army. During this fourteen year period the Army Values have been purposefully defined. Ultimately the Army ethos or guiding beliefs, standards, and ideals have been reduced to one word: duty. The values of integrity and selfless service are explicitly

implied in the word duty. Thus, duty, integrity, and selfless service have become the cornerstone of the Army Ethos.

Furthermore the Army leadership has recognized the need for additional professional qualities to serve as guiding principles for leader development and to set standards for conduct. These professional qualities include: Courage, Competence, Compassion, Commitment, and Candor. The Army ethos and professional qualities have now become the well-spring for parameters of behavior valued by the Army. The Army defines these attributes thusly: Duty: Behavior required by moral obligation, demanded by custom, or enjoined by feelings of rightness; Integrity: The uncompromising adherence to a code of moral values, utter sincerity, and the avoidance of deception or expediency of any kind; Selfless Service: Putting the welfare of the nation and the accomplishment of the mission ahead of individual desires; Commitment: Dedication to serving the Nation, the Army, the unit, and one's comrades. Competence: Finely tuned proficiency; Candor: Unreserved, honest, or sincere expression of frankness, freedom from bias, prejudice, or malice; Compassion: Basic respect for the dignity of each individual; treating all with dignity and respect; Courage: A perfect sensibility of the measure of danger and a mental willingness to endure it. The ability to persevere in what we know to be right and not tolerate wrong behavior by friends, peers, subordinates, or superiors. ²⁴

During this same fourteen year period of revisions, the Officer Evaluation Form (OER) (DA Form 67-8) has reflected an effort to judge officers on their adherence to the emerging Army value and professional qualities. The revisions are significant and provide a barometer for monitoring the values of the service. The original DA 67-8 stressed morals and character strength, proper personal conduct, honesty, subordination of personal interest, and concern for

the welfare of subordinates.²⁵ By 1979 a new OER included assessments of dedication, responsibility, loyalty, discipline, integrity, moral courage, selflessness, and moral standards.²⁶ Individual soldiery qualities, including Courage, Competence, Commitment, and Candor, evolved and were incorporated into the OER system in 1981.²⁷ Under the 1986 revision to FM 100-1, Army Chief of Staff General John A. Wickham approved the deletion of personal responsibility from the ethic. Duty and integrity complemented loyalty and selfless service as the four components of the Army Ethic.²⁸ The OER system then reflected the change.

Army Chief of Staff General Gordon Sullivan made two significant changes to the ethic: In 1994 he approved and changed the word ethic to ethos and declared that duty was the heart of the Army ethos. Duty thus included integrity and selfless service. Regular reviews of the Army values or Ethos provides Army leadership with sanity checks on the state of institutional ethics. OERs undergo revisions to reflect any change of values.

Current Army Chief of Staff, General Dennis Reimer, has endorsed a new value system for study and possible adoption by the Army. The values are still under revision, but they include Duty, Service before Self, Courage, Respect, Loyalty, Integrity and Honor. Some of these same qualities have been endorsed by Character Education groups. Tentative definitions and commentary include: *Duty*: Delineates the sum total of all laws, rules etc., that make up our organizational, civic, and moral obligations. Our values originate with duty because we expect all members of the Army to fulfill their obligations, at a minimum. We often expect individuals to exceed their duty, especially in ethical matters. *Service before Self*: Signifies the proper ordering of priorities. The welfare of the nation and the organization comes before the individual. The idea also implies that the individual take care of family and self. *Courage*:

Depicts the premier military virtue that enables us to conquer fear, danger, or adversity no matter what the context happens to be. Courage includes the notion of taking responsibility for decisions and actions. Additionally, the idea involves the ability to perform critical self assessment, to confront new ideas, and to change. Respect: Denotes the regard and recognition of the absolute dignity that every human begin possesses. Specifically, respect is indicative of compassion and consideration of others, which includes a sensitivity to and regard for the feelings and needs of others and an awareness of the effect of one's own behavior on them Respect also involves the notion of fairness and dignity. Loyalty: Establishes the correct order of our obligations and commitments, starting with the Constitution, then the US Army, then our unit, then family/friends, and finally self. Respect the Constitution and Laws, be devoted to the Army, and show faithfulness to unit commanders. Integrity: Encompasses the sum total of a person's set of values, his private moral code. Any breach of these values will damage the integrity of the individual. Individuals must possess high standards of moral values and principals, show good moral judgment, and demonstrate consistent moral behavior. Honor: Circumscribes the complex or set of all the values that make the public code of the Army. These values include Duty, Service before Self, Courage, Respect, Loyalty, and Integrity. Honor demands adherence to a public moral code, not protection of our reputation.³⁰

This latest change to the Army values under consideration is dramatic. Values proposed by Character Education organizations are nearly synonymous with Army Values. Table 1 provides an overview of values advocated by Character Education Organizations and the Army Value. Definitions of Respect, Integrity & Honesty, Courage, Service are analogous. The Center for Army Leadership has reviewed changing Global Ethics and American values. Their

in-depth research included research of values from the Ancient Greek period to present, so the new Army value system reflects a global perspective of values as well as American values.³¹ In any case it is interesting to speculate that the Army may be adapting values from the society it represents.

Organizations that promote values to the public have developed a strategy which may best be comprehended by means of Colonel (ret.) Art Lykke's Ends, Ways and Means analysis mechanism. Lykke writes about military strategy. The theory of Ends, Ways and Means involves three distinctly different actions that successful organizations must define or identify in order to be effective. Lykke's theory states that strategy equals Ends (objectives towards which one strives), plus Ways (courses of action), and Means (instruments by which some ends can be achieved). This theory provides us with a lens to examine Character Education programs and a filter to distill recommendations for successful agendas that deal with Character Education initiatives and ethics.

Such organizations as The Army, The Character Counts, The Character Education

Institute, Quest, and Community of Caring develop objectives to promote values. For example,

The Character Education Institute asserts that graduating intelligent, ethical citizens from high
school is their objective. Quest's objectives include empowering and supporting adults to
nurture responsibility and caring. Community of Caring's goals include shaping lives, guiding
decisions, and illuminating responsible goals to strengthen decision making skills. The Army
value promotes mutual confidence and understanding among soldiers. The Character Counts

Coalition seeks to increase public awareness of the need for Character Education.

The Ways or courses of action each association pursues to achieve its objectives differ.

The Character Education Institute relies predominately on promoting its values through the local school system. On the other hand, Community of Caring, Quest International, and The Character Counts Coalition encourage and require school and community participation for their agenda to be successful. The Army advocates its ethos across a broad spectrum of programs and activities. The Army values are taught in basic, advanced, and specialized training; promoted in the military community by youth sports organizations, chaplains and their programs; and most importantly reinforced by commanders and the military chain of command. Furthermore, each course of action proposed, though different in certain details, has successfully achieved its objectives by attracting financial support and recognition from nationally prominent groups.

As a result of clearly stated objectives (Ends) and carefully crafted courses of action (Ways), successful organizations and coalitions promoting values define the instruments (Means) they will use to promote their values. In the case of Character Education organizations, the most prevalent method used to advance their values involves commercial marketing. Bolstered by endorsements from national organizations and an abundance of literature and promotions at national and regional conferences, sales personnel promote the objectives of the organization. They sell values training for a profit. Groups who accept the values proposed by the Character Education organization buy their material through purchase of such instruments as: VHS tapes, printed material, pens, posters, and an entire curriculum.

On the other hand, the Army delivers its values without for-profit material. The value system becomes part of training programs. It is advanced by post community organizations, including chaplains, spouse organizations, the Family Support division and its sub-activities,

such as child development centers, and youth activities. Commanders have the overall responsibility for promoting and protecting the Army ethos. The Army Communities support for the Army value system is comparable to endorsements provided by national organizations. Finally, the Officer Efficiency Report and Noncommissioned Officer Evaluation Reporting System provide commanders and raters with an effective instrument to monitor individual soldiers' values. These instruments provide the Means that the Army employs to achieve the Ends of Army Value.

We cannot deny the similarities among the values' advocacy organizations. Separate groups are committed to attainable objectives, they develop effective courses of action to promote their values and deliver their values messages by using systematic forms of instruction. Furthermore, four of these organizations enjoy extensive community support: The Army, Quest International, Community of Caring and Character Counts Coalition. In effect, they work for a common purpose, on a shared goal - a more "value" orientated nation.

Organizations operate under a common set of behaviors. I have chosen Lykke's model to describe them. More than anything else, however, the set of values promoted by each organization must develop over a period time. Judeo-Christian beliefs serve as an example, having developed over 2,000 years. The moral and ethical principles of Judaism and Christianity make up the core of Western intellectual tradition.³⁹ These beliefs of right and wrong originated with the ancient laws and traditions of Greeks, Romans, and Jews.⁴⁰ Over centuries Greek, Roman, Jewish, British, French, and German traditions and have evolved to become law. The law has thus produced a standard for values in many Western nations. Think about the

Commandments given to Moses: Thou shall not kill; Honor thy mother and father. Clearly, they advocate respect for life and of elders; they became a law that evolved into a value.

No matter what we say about our American culture, we must agree that we are a pluralistic assortment of people. Our beliefs as Catholics, Baptists, Lutherans, Methodists, Amish, Jews, Mormons, or Buddhists obligate us to observe a predetermined set of values, which we variously bring to the American cultural dinner table. Similarly, our ethnic backgrounds contribute to the dinner menu. Though we respect the beliefs of religious groups, we do not honor, respect, or hold in high esteem those groups like the Klu Klux Klan or radical ethnic supremacist groups. ⁴¹ To protect all citizens our laws prohibit the activities advocated by these radical hate groups. This example demonstrates that pluralism is in fact not possible without some agreement on values consistent with the welfare of the whole. ⁴²

Yet this is precisely where our ship is in danger of running aground. Whose values should we promote? It is crystal clear that "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." But the Constitution does not say that Congress or the government shall be aggressively neutral on matters of ethics or morals or that any discussion of shared values in the public sector is strictly prohibited. The founders of our nation were spiritual men who believed in God. What they sought to enjoin was a single state religion, commonly found in the Europe. Our present political leadership has not chosen to tackle this politically sensitive issue. What Values should we promote?

The government position is represented by the views of Terry Peterson, Counsel to the Secretary for Education, United States Department of Education and Steve Moore, Manager for Reinvention and Management Change of the United States Department of Education (DOE).

Both of these officials state that the Department has not taken any position on values. DOE does not advocate a set of values because of the political nature of the subject. Rather than lead in an effort to codify a set of American values, DOE claims this is a state responsibility. Both administrators believe a clear conflict of religion is central to the issue and do not want the United States Government dictating values to the general public, values which may conflict with religious beliefs. DOE officials will maintain their present stance unless otherwise directed by the executive branch.

While our government has not assumed a position on values, except for instances such as the case described in which support for a value set was written into law by the congress; it funds research in programs that validate Character Education or Values curriculum. Recently, eight schools selected from a national pool of candidates received federal funding for Character Education initiatives. In each case, schools purchased commercially produced programs such as those reviewed in this study. Thus the Federal government supports many local initiatives while remaining careful not to endorse a particular set of values. The government knows what programs are successful. Even so, our national leadership chooses not to promote a national set of values.

Our pluralistic society is remarkably adept at deciding what is good for its citizens. We have written the most comprehensive document of freedom ever published, The Declaration of Independence. Through elections we enact our representative form of government. Then in government our representatives make our laws. For example, Maine's legislators recently adopted The Maine Code of Elections Ethics. (See Appendix B). This code encourages substantive issues-orientated electoral campaigns in Maine that will educate the Maine voter and

improve the dialogue about public policy. Candidates wishing to run for office must adhere to the campaign practices outlined in the code. The Maine Code of Ethics advocates the principles of honesty, fairness, respect for opponents, responsibility, and compassion.⁴⁶

The Institute for Global Ethics (IGE) staff and officials from the state of Maine cooperatively developed The Maine Code of Elections Ethics. Founded in 1990, the IGE is an independent, nonprofit organization whose members are dedicated to promoting discussion of ethics in a global context. The Institute was founded in response to the ever-growing need for identifying and describing standards of ethical values throughout the world. Noted ethicist Rushworth Kidder founded the Institute. IGE assist organizations with the development codes of ethics. The Institute of Internal Auditors (see Appendix C) represents such an effort.⁴⁷ Kidder advances eight universal values: Love, Truthfulness, Fairness, Freedom, Unity, Responsibility, Respect for Life, and Tolerance.

Shouldn't our nation develop a set of values for our youth? We have knowledge about ethics and values. Assisted by credible researchers and articulate authors, Character Education institutions and the United States Army have developed exemplary value education programs. Now is the time for decisive action. Consider the following evidence of our youth's need for Character Education: About one in three high school students (31%) admit to having stolen something from a store. One-third of all high school and college students say they are willing to lie on a resume to get a job. More than one in five (21%) college students say they would falsify a report if it was necessary to keep their job. Two in five college students (39%) admit to lying to their boss. Three of every five high school students (61%) admit cheating on exams One in four high school students (25%) and two in five college students (42%) admit to having sexual

intercourse without using a condom.⁴⁸ Juvenile murder arrests have more than doubled in the last decade.⁴⁹ Homicide rates for youths ages 14-17 rose 16 percent between 1990 and 1994.⁵⁰ Surely it is time for preventive measures.

In this century no nation approaches the United States as a world leader. Our prominence in the world political order, leadership in investment banking, technology, and our military power is unrivaled. Yet for all this American ingenuity and enterprise, our place in the world is finally staked out by our values.

American values have substance here and abroad.⁵¹ When citizens of the world transact business with Americans, they do so with admiration for American honesty, integrity, and respect for fair play. When world governmental bodies need humanitarian assistance, they request the American military. Our military is demanded because they are trusted. Governments understand that American military personnel will not take sides on issues, but will remain steadfast to stated political or humanitarian objective. Our value system lies at the heart of this trust. World leaders acknowledge the importance of our military ethos as it is practiced by service members. The values of Americans and of the United States Military have proven themselves reliable.

Research activities conducted by Character Education groups and the United States Army validate acceptable values. This research brings us closer to visualizing what the American Value Set could be. Respect, Integrity, Loyalty, Trust, Responsibility, Care, and Citizenship emerge as values worthy of consideration, since they have been commonly espoused by all groups reviewed. The values of Character Education groups and the Army enjoy the support of prominent national organizations. Throughout the U.S., there is broad-based consensus and

support for these values. Above all, these organizations command the support of influential leadership. In short, leadership, national support, and community involvement are critical ingredients for acceptance of a set of values.

Solutions

American leadership in this world is in part dependent upon our value system. To maintain this leadership position, we must aggressively define our standards. We must incorporate the critical ingredients of leadership, national support (consensus), and community involvement. The mechanism for framing an acceptable rubric for values is the theory of Ends, Ways, and Means.

Our past provides examples of our ability to reach decisions through general agreement. Such notable documents as the Declaration of Independence and collective bargaining agreements between large labor unions and corporations provide evidence of our own collective will to abide by values-oriented documents. Lesser known achievements include The Aspen Declaration (See Appendix A), The Institute for Internal Auditors Code (See Appendix B), and the Religious Liberty, Public Education, and the Future of American Democracy: Statement of Principles (See Appendix D). This latter document acknowledges that the Religious Liberty clause of The Constitution provides the civic framework for debates about what is good for the public. Thus, to clarify our values, we must reach a consensus.

The Nation should reach common consent (Ends) through a public forum to determine those American Values that are critical to maintain our world leadership. Through the Departments of Education, Health and Health and Human Services, the President should set the

wheels into motion by calling for regional conferences to determine what our values are. These regional conferences should then recommend a set of national values, not mandate their teaching in schools. Using the results of each regional conference, a final conference should generate a Declaration of American Values. This action will demonstrate our commitment both to American citizens and to nations around the world. It will establish a 21st Century standard for the world to emulate.

Our experience in reaching consent has taught us to marshal experts in the area of building consensus. The activities surrounding this effort represent our course of action (Ways). The Departments of Education, Health and of Health & Human Services must take the lead by providing resources from their existing budgets to form and train eight regional consensus-building teams. This group should include representatives of organizations who have a stake in promoting values and individuals with experience in leading groups to reach agreement. The United States Military, The Character Education Institute, Character Counts Coalition, The National Conference of Churches, and The Institute for Global Ethics should be represented. Professional consensus-builders should come from national labor organizations and university schools of public administration, such as the Harvard Business School. These groups would then assume responsibility for developing the common consensus-building process used to conduct regional meetings. A sub-set from this group should then facilitate the national meeting, where

Since technology is critical in our lives, it must play an important part in the in the regional conference process. We must utilize video conferencing facilities available at universities and national laboratories, take advantage of national news media facilitates used to

cover presidential elections to report progress to the American public, and monitor the success of regional and national values education conferences. National polling organizations may help regional conference organizers identify the ultimate American Value. The Internet could serve as an extremely valuable tool. Technology represents a resource (Means) that planners should exploit to realize the objective.

The composition of each regional conference is critical to the final outcome.

Representation must be sought from the widest array of organizations: national sports organizations like the NFL, NBA, NHL, and MLB; The NCAA; high school activities associations; churches; public schools; state departments of health, human services and education; federal and state law enforcement agencies; state and municipalities governments; authors on ethics and values; youth organizations, educational organizations; and national parent advocacy groups. Important leaders from these organizations should provide valuable input in developing the final product; they are crucial in promoting future values. Regional meetings (Means) will produce an excellent set of values.

The process of completing the Declaration of Values should bring together leading citizens from regional conferences. Working together with consensus-builders, the group must complete the final document. It is important to provide extensive publicity of the proceedings of this conference to keep citizens informed of the progress. When the new document is completed, our country will have set an ethical azimuth for the 21st Century. The objective (Ends) will have been achieved.

Conclusions

The very fact that many organizations are profiting from marketing values means that their clients see a problem serious enough to require them to spend money on it. Successful professional organizations are concerned with values and ethical behavior because they want to promote and enhance the ethical climate of organizations served by incorporating ethical decision-making into the organizational climate. Recently, The Illinois Institute for Technology Center for the Study of Ethics in the Professions' posted a listing of 850 codes of ethics for professional organizations on the World Wide Web. Numerous home pages are appearing and chat groups actively discuss values daily on the Internet. A significant number of people are clearly concerned about values.

The nation mobilized to find a cure for polio. Breakthroughs occur daily in the search for a cure for AIDS, cancer, and other life-threatening diseases. However, the most critical issue we must address, is to achieve consensus on a set of national values. Fredrico Mayor, Director General of UNESCO, says values can give cohesion to our future. Americans possess the resources to find cures for disease and the capabilities to resolve enormous problems. We have resolved such social issues as segregation. We ought to resolve what our values for the next century will be. Supported by national political leadership, we can arrive at national consensus. We have established similarities in the sets of values proposed by Character Education organizations; we do not have far to go. Now is the time for action. Given proper leadership, Ends, Ways, and Means methodology offers a mechanism for action. We should bring together diverse groups interested in values.

Hillary Clinton observes in her recent book that our challenge is to arrive at a consensus of values and a common vision. With support from the First Lady, perhaps the challenge of promoting a national forum to identify American Values will become reality. The decision to move ahead and focus the nation on values is a political issue. However, we must remember that parents, schools churches, sports organizations, entire communities, and individuals must be included in the dialogue. It really does take a whole village to raise a child.

Table 1 Comparison of Values		
Organization	Values Promoted	<u>Players</u>
Character Education Institute	Honesty, Truthfulness, Kindness, Generosity, Helpfulness, Courage, Justice, Respect, Freedom, and Equality	Schools
Lions Quest	Skills for Growing, an elementary program reinforces Honesty, Integrity, Responsibility, Service to others, Commitment to School Community & Family	Schools &
		Community,
	Skills for Adolescence a prevention message together with cultivating Honesty, Integrity, Responsibility, Healthy	Schools
	Decision Making, and Communication Skills.	Community
	Skills for Action developed for high school students builds critical thinking, and problem solving skills using	Schools
	Honesty, Responsibility, & Integrity as a focal points.	Community
Character Counts	Trustworthiness, Respect, Responsibility, Fairness, Caring, and Citizenship.	Schools Community
Community of Caring	g Respect, Responsibility, Trust, Care, and Family	Schools
		Community
Army Values FM100-1	Integrity, Selfless Service, Loyalty, and Duty	Army Community
Army Values "Proposed"	Duty, Service before Self, Integrity, Loyalty, Courage, Respect, and Honor	Army Community

Players -- Refers to key organizations necessary to promote a values program

Appendix A

The Aspen Declaration

- 1. The next generation will be the stewards of our communities, nation, and planet in extraordinarily critical times.
- 2. The present and future well-being of our society requires an involved, caring citizenry with good moral character.
- 3. People do not automatically develop good moral character; therefore, conscientious efforts must be made to help young people develop the values and abilities necessary for moral decision making and conduct.
- 4. Effective character education is based on core ethical values which form the foundation of democratic society in particular, respect, responsibility, trustworthiness, caring justice and fairness, and civic virtue and citizenship.
- 5. These core ethical values transcend cultural, religious and socio-economic differences.
- 6. Character education is, first and foremost, an obligation of families; it is also an important obligation of faith communities, schools, youth and other human service organizations.
- 7. These obligations to develop character are best achieved when these groups work in concert.
- 8. The character and conduct of our youth reflect the character and conduct of society; therefore, every adult has the responsibility to teach and model the core ethical values, and every social institution has the responsibility to promote the development of good character.

Appendix B

The Institute For Global Ethics Maine Code of Election Ethics

Copies of this poster may be obtained by contacting the Institute for Global Ethics

On August 6, a Code of Election Ethics was signed by all ten of Maine's 1996 candidates for congressional office. Based on five core ethical values, the code calls on candidates to pledge that "my campaign will be committed to the principles of honesty, fairness, respect for my opponent, responsibility, and compassion."

The Institute for Global Ethics, the Margaret Chase Smith Library and the Margaret Chase Smith Center for Public Policy all collaborated in organizing this event. Based partly on a report titled Political Attack.

Advertising issued earlier this year by the Institute for Global Ethics in Camden, the Code was drafted jointly by policy teams from the three organizers. The purpose of the Code is to "encourage substantive issue-oriented electoral campaigns in Maine," in order to improve the quality of the dialogue during the campaign season.that has alienated large numbers of American voters.

Purpose:

To encourage substantive issue-oriented electoral campaigns in Maine which will educate the Maine voter and will help to improve the quality of dialogue about public policy.

Assumptions:

Electoral campaigns in Maine and throughout the nation are subject to unacceptable levels of negativism, attack advertising, and other practices which demean representative democracy. Negative campaigns are directly related to the cynicism, alienation, and decreasing participation rates among American voters. We all have a stake in positive electoral processes the centerpiece of civil society. Each candidate is responsible for fair and ethical practices by or on behalf of his/her campaign. Five core values are fundamental to our society and are widely shared throughout Maine: honesty, respect, responsibility, fairness, and compassion.

Principles of Fair Campaign Practices:

My campaign will be committed to the principles of honesty, fairness, respect for my opponent, responsibility, and compassion.

Honesty and Fairness

I shall emphasize my views, beliefs, and experiences. I am committed to an open and public discussion of issues and to presenting my record with sincerity and frankness. I shall not use or agree to let third parties use subtle deceptions, half-truths, falsifications or such practices as push polling. If such practices are used by third parties without my approval, I shall repudiate it immediately and publicly upon my knowledge of its occurrence. Factual claims made by my campaign will be supported by publicly available documents provided by my campaign office.

Respect

I shall avoid demeaning references to my opponent and demeaning visual images of my opponent. I shall respect my opponent. I shall not use or allow to be used personal attacks, innuendo, or stereotyping.

Responsibility

I shall ensure that my campaign staff and campaign supporters will observe these principles of fair campaign practices. I take full responsibility for all advertising created or used on my behalf by staff and supporters. I shall conduct my campaign openly and publicly, discussing the issues as I see them presenting my record and policies with sincerity and frankness, and criticizing without fear and without malice the record and policies of my opponent and his or her political party that merit such criticism. I will not condone or allow third-party advertising which does not meet the principles contained in this document. If such practices are used by third parties without my approval, I shall repudiate it immediately and publicly upon my knowledge of its occurrence.

Compassion:

In the conduct of my candidacy, I shall show compassion at all times for my opponent. I shall remember that the campaign process is fundamental to representative democracy and that my behavior in the campaign affects the integrity of our society.

Dated this 6th day of August 1996

Signed by:
Stephen M. Bost
Joseph E. Brennan
William P. Clarke
Susan M. Collins
John C. Rensenbrink
Thomas H. Allen
Paul R. Young

James B. Longley, Jr. John E. Baldacci Aldric Saucier

Appendix C

THE INSTITUTE OF INTERNAL AUDITORS CODE OF ETHICS

PURPOSE: A distinguishing mark of a profession is acceptance by its members of responsibility to the interests of those it serves. Members of The Institute of Internal Auditors (Members) and Certified Internal Auditors (CIAs) must maintain high standards of conduct in order to effectively discharge this responsibility. The Institute of Internal Auditors (Institute) adopts this Code of Ethics for Members and CIAs.

APPLICABILITY: This Code of Ethics is applicable to all Members and CIAs. Membership in The Institute and acceptance of the "Certified Internal Auditor" designation are voluntary actions. By acceptance, Members and CIAs assume an obligation of self-discipline above and beyond the requirements of laws and regulations.

The standards of conduct set forth in this Code of Ethics provide basic principles in the practice of internal auditing. Members and CIAs should realize that their individual judgment is required in the application of these principles.

CIAs shall use the "Certified Internal Auditor" designation with discretion and in a dignified manner, fully aware of what the designation denotes. The designation shall also be used in a manner consistent with all statutory requirements.

Members who are judged by the Board of Directors of The Institute to be in violation of the standards of conduct of the Code of Ethics shall be subject to forfeiture of their membership in The Institute. CIAs who are similarly judged also shall be subject to forfeiture of the "Certified Internal Auditor" designation.

STANDARDS OF CONDUCT

- 1. Members and CIAs shall exercise honesty, objectivity, and diligence in the performance of their duties and responsibilities.
- 2. Members and CIAs shall exhibit loyalty in all matters pertaining to the affairs of their organization or to whomever they may be rendering a service. However, Members and CIAs shall not knowingly be a party to any illegal or improper activity.
- 3. Members and CIAs shall not knowingly engage in acts or activities which are discreditable to the profession of internal auditing or to their organization.
- 4. Members and CIAs shall refrain from entering into any activity which may be in conflict with the interest of their organization or which would prejudice their ability to carry out objectively their duties and responsibilities.
- 5. Members and CIAs shall not accept anything of value from an employee, client, customer, supplier, or business associate of their organization which would impair or be presumed to impair their professional judgment.
- 6. Members and CIAs shall undertake only those services which they can reasonably expect to complete with professional competence.
- 7. Members and CIAs shall adopt suitable means to comply with the Standards for the Professional Practice of Internal Auditing.
- 8. Members and CIAs shall be prudent in the use of information acquired in the course of their duties. They shall not use confidential information for any personal gain nor in any manner which would be contrary to law or detrimental to the welfare of their organization.
- 9. Members and CIAs, when reporting on results of their work, shall reveal all material facts known to them which, if not revealed, could either distort reports of operations under review

or conceal unlawful practices.

- 10. Members and CIAs shall continually strive for improvement in their proficiency, and in the effectiveness and quality of their service
- 11. Members and CIAs, in the practice of their profession, shall be ever mindful of their obligation to maintain the high standards of competence, morality, and dignity promulgated by The Institute. Members shall abide by the Bylaws and uphold the objectives of The Institute.

Adopted by Board of Directors, July 1988.

Appendix D

Religious Liberty, Public Education, And the Future of American Democracy:

A Statement of Principles

Our nation urgently needs a reaffirmation of our shared commitment, as American citizens, to the guiding principles of the Religious Liberty clauses of the First Amendment to the Constitution.

The rights and responsibilities of the Religious Liberty clauses provide the civic framework within which we are able to debate our differences, to understand one another, and to forge public policies that serve the common good in public education.

Today, many American communities are divided over educational philosophy, school reform, and the role of religion and values in our public schools. Conflict and debate are vital to democracy. Yet, if controversies about public education are to advance the best interests of the nation, then HOW we debate, and not only WHAT we debate, is critical.

In the spirit of the First Amendment, we propose the following principles as civic ground rules for addressing conflicts in public education:

I RELIGIOUS LIBERTY FOR ALL RELIGIOUS LIBERTY IS AN INALIENABLE RIGHT OF EVERY PERSON.

As Americans, we all share the responsibility to guard that right for every citizen. The Constitution of the United States with its Bill of Rights provides a civic framework of rights and responsibilities that enables Americans to work together for the common good in public education.

II THE MEANING OF CITIZENSHIP

CITIZENSHIP IN A DIVERSE SOCIETY MEANS LIVING WITH OUR DEEPEST
DIFFERENCES AND COMMITTING OURSELVES TO WORK FOR PUBLIC POLICIES
THAT ARE IN THE BEST INTEREST OF ALL INDIVIDUALS, FAMILIES,
COMMUNITIES AND OUR NATION.

The framers of our Constitution referred to this concept of moral responsibility as civic virtue.

III PUBLIC SCHOOLS BELONG TO ALL CITIZENS

PUBLIC SCHOOLS MUST MODEL THE DEMOCRATIC PROCESS AND
CONSTITUTIONAL PRINCIPLES IN THE DEVELOPMENT OF POLICIES AND
CURRICULA.

Policy decisions by officials or governing bodies should be made only after appropriate involvement of those affected by the decision and with due consideration for the rights of those holding dissenting views.

IV RELIGIOUS LIBERTY AND PUBLIC SCHOOLS

PUBLIC SCHOOLS MAY NOT INCULCATE NOR INHIBIT RELIGION. THEY MUST BE PLACES WHERE RELIGION AND RELIGIOUS CONVICTION ARE TREATED WITH FAIRNESS AND RESPECT.

Public schools uphold the First Amendment when they protect the religious liberty rights of students of all faiths or none. Schools demonstrate fairness when they ensure that the curriculum includes study about religion, where appropriate, as an important part of a complete education.

V IN THE RELATIONSHIP BETWEEN PARENTS AND SCHOOLS PARENTS ARE RECOGNIZED AS HAVING THE PRIMARY RESPONSIBILITY FOR THE UPBRINGING OF THEIR CHILDREN, INCLUDING EDUCATION.

Parents who send their children to public schools delegate to public school educators some of the responsibility for their children's education. In so doing, parents acknowledge the crucial role of educators without abdicating their parental duty. Parents may also choose not to send their

children to public schools and have their children educated at home or in private schools.

However, private citizens, including business leaders and others, also have the right to expect public education to give students tools for living in a productive democratic society. All citizens must have a shared commitment to offer students the best possible education. Parents have a special responsibility to participate in the activity of their children's schools. Children and schools benefit greatly when parents and educators work closely together to shape school policies and practices and to ensure that public education supports the societal values of their community without undermining family values and convictions.

VI CONDUCT OF PUBLIC DISPUTES

CIVIL DEBATE, THE CORNERSTONE OF A TRUE DEMOCRACY, IS VITAL TO THE SUCCESS OF ANY EFFORT TO IMPROVE AND REFORM AMERICA'S PUBLIC SCHOOLS.

Personal attacks, name-calling, ridicule, and similar tactics destroy the fabric of our society and undermine the educational mission of our schools. Even when our differences are deep, all parties engaged in public disputes should treat one another with civility and respect, and should strive to be accurate and fair. Through constructive dialogue we have much to learn from one another.

This Statement of Principles is not an attempt to ignore or minimize differences that are important and abiding, but rather a reaffirmation of what we share as American citizens across our differences. Democratic citizenship does not require a compromise of our deepest convictions. We invite all men and women of good will to join us in affirming these principles and putting them into action. The time has come for us to work together for academic excellence, fairness, and shared civic values in our nation's schools.

Sponsors:

American Center for Law and Justice	The Freedom Forum First Amendment
College for Davi water Cable C	The freedom forming hist fine intermediate

American Federation of Teachers Center at Vanderbilt University

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Development National Association of Secondary School

Carnegie Foundation for the Advancement Principals

of Teaching National Council of Churches of Christ in

Central Conference of American Rabbis the U.S.A.

Christian Coalition National Education Association

Christian Educators Association National School Boards Association

International People for the American Way

Christian Legal Society Union of the American Hebrew

Citizens for Excellence in Education Congregations

Summary

The rights and responsibilities of the Religious Liberty clauses provide the civic framework within which we are able to debate our differences, to understand one another, and to forge public policies that serve the common good in public education.

Parents who send their children to public schools delegate to public school educators some of the responsibility for their children's education.

Parents may also choose not to send their children to public schools and have their children educated at home or in private schools.

Children and schools benefit greatly when parents and educators work closely together to shape school policies and practices and to ensure that public education supports the societal values of their community without undermining family values and convictions.

Even when our differences are deep, all parties engaged in public disputes should treat one another with civility and respect, and should strive to be accurate and fair.

For more information, call: The Freedom Forum First Amendment Center at Vanderbilt University, 1207 18th Ave. South, Nashville, TN 37212; (615) 321-9588.

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